



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*On PUBLIC INSTRUCTION in TURKEY.*

*By* HYDE CLARKE, ESQ., F.S.S., *Cotton Commissioner in Turkey.*

[Read before the Statistical Society, 19th November, 1867.]

CONTENTS:

PAGE	PAGE
I.—Mussulman Education .....	504
II.—The Government .....	512
III.—Orthodox Schools .....	521
IV.—Armenian „ .....	523
V.—Catholic or Latin Schools ....	524
VI.—Jewish Schools .....	525
VII.—Protestant Schools .....	526
VIII.—Foreign „ .....	526
IX.—Conclusion .....	527
APPENDIX. Tables, &c., I to VII	529

DURING my residence in Turkey my attention, as an old labourer in the cause and co-operator with Sir Thomas Wyse, was naturally drawn to educational matters. Public instruction in Turkey has this of interest, that it deals with some of the same circumstances that we find at home, and we have the opportunity of watching Government and denominational action.

There are, however, in Turkey peculiarities that we have not in these islands, and notably in respect to language. The diversity of language is great. The Turks are almost the only people who use one language. A rayah will use a special language in his own household, an archaic form of it for his literature, another for his trade, one for general intercourse, a particular language or character for his correspondence, and a dead language for his religious service. The Turkish is the language most widely spread, and the only one which can be considered as a common language; but it is unknown to large masses of the population in Europe and Syria. In Syria, Arabic is the language of speech and writing among the community generally; but commonly speaking a sect tries to separate itself, and it may be safely held that a particular language and character are used to conceal, and not to promote intercourse. A Jew in the interior uses Spanish in his trade, which is not understood by Turkish or Greek neighbours; he employs Turkish in his general intercourse, but when communicating with a Jewish correspondent, he writes Spanish in the Hebrew or cursive character, and this is beyond ken. The Armenian uses Turko-Armenian in his household. This is a mystery of mysteries to the outside world. His child learns modern literary Armenian at school, and the whole family hear dead Armenian at church. Turkish is his general outside language, but he accommodates his Greek neighbours and customers by speaking bad Greek. His newspaper is Turkish, printed in Armenian characters, and his correspondence is Turkish, written in the newly-invented Armenian running hand,

to simulate English handwriting; when he uses Armenian with his family and natives, he is guarded by a circle of magic mystery; but even when he uses Turkish in a newspaper or a letter, it is under such conditions that the Turk cannot participate with him.

Each nationality will maintain its schools for making its own literary language, commonly differing from the dialect of the people, and will employ its own diverse character in printing and another for handwriting.

Besides this, each sect will use its own sectarian system, so though you have Bulgarians—Mussulmans, and Christians—using the same language, you cannot educate them together; and where they are of the same sect, as Bulgarians and Greeks, then you cannot have a common school, as they have neither the same language nor the same alphabets.

The best account, I believe, of public instruction in Turkey, is in the work of M. Heuschling, the Belgian statistician, written in 1859 and published in 1860.

The figures there given are very few, and, from no fault of M. Heuschling, erroneous. Those given by me from official sources are likewise on the face of them erroneous. Figures are not always facts; nor, on the other hand, can facts always be represented by figures. The domain of statistics is not, however, limited to the integers of figures, it has higher prerogatives—that of dealing with the relative volume of facts; and it has a prerogative of criticising inaccurate facts and figures, and obtaining an approximation to truth, or relative truth where absolute truth cannot be ensured. The figures here used, such as they are, admit of discussion; they show us our present knowledge of the subject, lay bare our deficiencies, and make a foundation for other and better compilations, until comparative accuracy be obtained.

Public instruction in Turkey was, till 1846, left to the action of religious communities and corporations, free from the supervision or interference of the State. Such is still the main basis, and the action of the State, like that of the Committee of Privy Council in its early stages, is strictly subordinate and auxiliary.

Thus public instruction in Turkey may be conveniently treated of under these heads:—

- I. Mussulman Establishments.
- II. Government                   ”
- III. Orthodox, Bulgarian, and Greek Establishments.
- IV. Armenian Establishments.
- V. Catholic                       ”
- VI. Jewish                       ”
- VII. Protestant               ”
- VIII. Foreign                   ”

In the view here taken Egypt is not included, nor the Danubian principalities and Servia.

### I.—*Mussulman Education.*

This rests on the old institutions of the country. It is that most widely distributed, and it is upon it the newer Ministry of Public Instruction is chiefly operating.

It may be considered under two heads, superior instruction and elementary instruction.

Superior instruction consists of a minute course of training in theology and law, in colleges under professors and tutors, and by self instruction.

It may be assimilated to the scholastic or university training of the middle ages. Its only elements of liberality are the discipline of study and the necessary acquisition of the Turkish language as a literary and polished medium of communication by a grammatical study of the Arabic and Turkish languages. It may be attended with a knowledge of Turkish, Arabic, and Persian literature and history, but not necessarily. On the contrary, its main teaching is that of the theological and legal commentators; and among the lower classes of students this is unredeemed by more extensive or liberal studies.

Each large city, in which wherever in Europe there would be a collegiate church or churches, has attached to its great mosque or mosques a medresseh or college. In Adrianople and Bagdad there are forty or fifty. This is commonly a square building, with separate rooms or cells for the professors and students. These have endowments, formerly liberal, but by the change in the value of money, they are in the position that Rochester Grammar School and some other cathedral endowments lately were. Formerly these establishments flourished, but now most commonly they are to be found out of repair, and untenanted by professors or students, except at Constantinople. They are generally on the verge of extinction. At Constantinople there are 300 colleges, and a vast body of students; and these latter are chiefly maintained by doles from the imaret, establishments of the nature of soup kitchens, and which are the union houses of the east; furnishing, in Constantinople, food daily for 8,000 persons.

The Government does not step in to avert the decline of the colleges. These are connected with the general questions of ecclesiastical endowments, now under the management of the ulema, and into which the Government has driven the thin edge of the wedge in the shape of an ecclesiastical commissioner (Evkat Nazari). The ulema treat these endowments as the sacred pro-

perty of religion, and it does not suit the Government to engage in untimely warfare with bitter opponents; but it leaves the ecclesiastical endowments to suffer by bad tenures and unfavourable management, offering on its own behalf, if entrusted with the management, to ensure a more liberal income to the recipiendaries, as against the persons profiting by holding the management. To the public at large it offers ecclesiastical tenures enfranchisement. Thus opinion is following its bent, and the Government will, at an early time, be able to accomplish its wishes without exciting a dangerous opposition.

In the meanwhile, its chief opponents are being gradually stripped of their rich emoluments by the action of events; and the power of this corporation is materially diminished. The college, the barrack of active and fanatical enemies, is thinned, while alongside, the rushdiyeh invites the upper and middle class of Mussulman boys, giving them an education superior to that of the elementary schools, and opening for them a career in the public service in preference to that of the ulema.

The ulema, trained in one class of studies, diverge into two different careers,—the service of the mosques and the administration of the law. A separate priesthood does not exist, as each Mussulman can perform all the duties of his religion, like the Jews; but there are, in both communities, officers and assistants in the management of ecclesiastical buildings and the conduct of public worship. There are leaders in prayers, and preachers of sermons, and so in descent to the common servants. In Turkey the emoluments of these offices, high or low, are commonly small; and the holders of them pursue other occupations.

The administration of the law, however, still affords great rewards. Promotion in it conforms, to some extent, to our own practice. Those who accept office at an early age, receive an inferior office and no promotion; so in the second step; while it is only the man of long standing who steps at once into the highest positions. The barrister who takes the clerkship of a court, the stipendiary magistrate, the county court judge, and the judge of the supreme courts, typify the various stages of Turkish progress. There is, however, this difference, that in Turkey there is no practice as advocates, there is no litigious advocacy or procuratorship. It is, therefore, after twenty years study that the mufti steps into the highest positions. The appointments are on the old system here; the judge is paid by regulated fees, and he names his subordinates and officers, in some cases receiving fees on the nomination or selling the patent, as the usage may be. The rewards of these functionaries are still very high, but the Government is gradually diminishing their power, by setting up concurrent mixed tribunals,

which have already assumed much of the criminal and commercial jurisdiction.

Another measure, which breaks up the corporation and destroys the independence of its members, is their nomination to places under Government. They are appointed as legal advisers to each Government department, and in various capacities. This career has proved more brilliant than that of the ulema. A most distinguished man, Ahmed Jevdet Pasha, historiographer of the empire, stepped from the nominal rank of chief justice to the viceroyalty of Aleppo. Thus the ulema are made contributory to the Government system.

A college in Constantinople has attached to it a body of professors and a library. These libraries, open to the public, consist chiefly of theological and law books, but some are rich in Oriental literature. They contain no European books, and none on what is called useful knowledge.

Part of the students in Constantinople are the sons of the ulema, others are the poor scholars from the country already spoken of.

The Government restrains itself from meddling with these colleges; it trusts to influence from without. The ulema are particularly prejudiced against western and useful knowledge; but it was noticed, and I saw myself, when the public courses of lectures were going on at the Dar ul Funoon, that a large proportion of the audience consisted of the white-turbaned ulema. In fact the consequences of culture will make themselves felt against prejudices. His Excellency Kemal Effendi introduced me to a gentleman, a member of his staff, under peculiar circumstances. This gentleman was dressed as a mollah, and he spoke French, which he had acquired in a short time. The minister told me, that knowing the ulema had a particular prejudice against the study of mathematics, although they profess to teach geometry, he had caused this gentleman to assume the turban and attend one of the leading colleges, beginning discussions on mathematical subjects, and afterwards lectures. This was attended with very successful results.

The members of the ulema must be considered as cultivated and educated men, according to their training, as much so as our own clergy. I have commonly found them votaries of learning and lovers of books. Some have engaged in studies beyond their domain, but they are so hedged in by the sanctity of divine and the dignity of classical learning, that it is hard for a member of the body to sully himself by meaner pursuits.

From the lower members of the students of the country colleges, are obtained the village schoolmasters. Where there is a mosque or place of worship, however small, and sometimes where there is

not, we find the school and the hojah. The hojah is a person of dignity. He is the schoolmaster of boys and girls, leader at prayers and funerals, the legal adviser, conveyancer, draftsman of purchases, leases, agreements, and marriage contracts, the clerk to the community, secretary to the squire, if there be one, his legal assessor, general writer and reader of all letters for men or women in the village, deputy or secretary in all communications, interviews, and correspondence with the higher authorities. To these pursuits, he may add medicine, in the shape of religious charms. In a Turkish or even non-Turkish population, the hojah is allowed the monopoly of learning.

The schools are generally small, and containing few scholars, as most commonly each schoolmaster has a separate school. In the country the building is of wood, in the cities of stone. A common shape is a square room of stone of 12 ft. by 12 ft., 16 ft. by 16 ft., or 20 ft. by 20 ft., over a public drinking fountain. The schools are open to boys and girls, and by law all children are compelled to go to school at 6 years old. In practice the girls of the lower classes are not sent to school, nor the boys either, as education is not valued by the parents. The girls of the professional class, or ulema, almost invariably go to school, and those of the better classes, unless they have a governess at home. The instruction is the same for girls as for boys, but it is not always carried so far.

The average number of children in the Constantinople schools is larger. It is as follows:—

Boys .....	35
Girls .....	24
	<hr/>
	59
	<hr/>

Twenty is a common number in a country school, but in the Arab towns schools are to be found at each corner of the streets.

The proportion of girls to boys in Constantinople is very large, about 5 to 7. So far as I have seen the proportion in most other Turkish cities (not Arab), would not be 2 to 7.

The children go at an early age, 5 or 6, and remain to 12 or 14, where the object is to acquire instruction; but some children are only sent for form, to learn their prayers, or to be taken care of, and are soon removed for their own pleasure, or for the purposes of the parents. No child is excluded by poverty, as it is an holy duty to minister to the poor. The fees are small, and optional in the country; but in what may be called a middle class school, in a city with a fashionable schoolmaster, they will range higher. The business of a schoolmaster gives more honour than wealth.

The school is a strict introduction to the world, and closely

connected with the pursuits of life. The child learns the periodical prayers, and all the exercises of religion. Reading and writing are taught together in the character common to the Turkish, the Arabic, and the Persian; and in those formulas of prayer and of credence, which are universal throughout the Mussulman world. The child learns by heart, by reading and writing, the shorter and at length the longer passages of the Koran, which give exemplifications of faith and law. As these are in a language foreign to the Turkish child, they must be expounded, and the framework of public doctrine and social practice is explained. The moral of duty between man and man in all relations of society must be made known and exemplified, and even salutations and modes of behaviour. A primer and a Koran afford the necessary apparatus.

This is the general Mussulman basis, and to this the whole instruction of many children is limited.

A stage further, and which may be acquired from every *hojah*, is instruction in applying this knowledge to Turkish. The pupil is already familiar with what may be termed the printed character, and the general system of reading and writing. A book called the "*Insha*," written or lithographed, is the common manual. This contains all kinds of letters, petitions, documents, and accounts in the *reka*, or ordinary written character, and is sometimes supplemented by specimens of courthand.

This course not only teaches Turkish orthography, which is simple and unsettled, but the art of correspondence, and the transaction of business, under a man who is himself a practitioner. This is generally accompanied by instruction in arithmetic, and sometimes in book-keeping. A very good practical education for the purposes of Turkish life, can be obtained from the country *hojah*, which may extend to Arabic, a very useful language.

There is no geography, no history.

Considering how well adapted this course of teaching is to the requirements and sympathies of Mussulman life, and how its masters are supported by the endowments and contributions of the population, it will be seen that it is scarcely possible for the Government to interfere with it, until supported by public opinion, which is now adverse.

The Government action is limited in a direct shape chiefly to the supply of cheap school books of the kinds approved in the schools, and of improved books. To the use of these latter, there is a general opposition, as they are considered to emanate from an unorthodox source. The Government does, however, get out books on arithmetic, geography, Turkish history, &c., but particularly vocabularies and dialogues in Turkish, Arabic, and Persian.

Its indirect action upon the public at large is more powerful.



The schools of the *rushdiyeh* give a better education than the elementary schools, and turn out instructed pupils. The best schoolmasters in the cities are compelled to compete with these, and to adopt the Government books.

It is in Constantinople, however, where the Government, supported by public opinion, is enabled to act most effectually. The schools are generally supplied with Government books, and the masters are better instructed, while they have a career in the Government schools.

In the country districts, the scholastic community is untouched, and in the large cities they only sustain the loss of a small proportion of pupils of the wealthier classes, but in time this must exercise a greater influence.

What has been hitherto described as to elementary schools, refers chiefly to the Turkish districts. The European Mussulmans, not of the Turkish race, are seldom well trained, and know little more than their prayers. They speak their own languages, Bulgarian, Bosnian or Servian, and Albanian, and in the island of Candia Greek; and can seldom read and write Turkish, if they speak it decently, and they do not, therefore, know the Arabic character. The Albanian and Candiot Mussulmans are more familiar with the Greek character.

The Arabs, on the other hand, receive instruction in their native language, the Arabic, and care little for Turkish. Schools are better attended among the Arabs, and there is a love of schooling and of reading, as among the Persians. The Arab schools send up many schoolmasters to the north, who become good teachers of Arabic.

The Koord Mussulmans are ill-taught. They use for correspondence the Persian language.

Great differences are to be found among the races of Turkey in their educational propensities.

The Arabs are a reading people, the Turks and Greeks are so to a less degree; then come the Armenians far behind. The Bulgarians, Bosnians and Albanians, Mussulmans and Christians, the Koords, the Jews, the Candiot, it may be said the *rayah* Greek Christians, are not reading populations.

The Arabs of Turkey possess a noble language, and have access to a great literature, but can no longer be considered a literary people. Bagdad and Damascus produce but little. The literary activity is kept up by the presses of Cairo and of the Catholic missionaries.

The Osmanlees have an old and living literature, employing a copious and largely cultivated language. They are the people in Turkey having the most vigorous literature, but they cannot be considered as an active literary people.

The Armenians have an ancient literature, and are slowly creating a new one; but it does not permeate the mass. The literary language is not that of the people

The Greek-speaking populations employ the ancient literature, and possess a new literature, which has its seat outside in Athens. There is little literary activity among the indigenous or immigrant Greeks. The literary language is not that of the people.

The Jews produce little or nothing. Their classic language is the dead Hebrew, their household language Spanish or Italian, and their out-door language Turkish in the north and Arabic in the south.

The Bulgarians are creating a literature.

The Albanians and Koords are not known ever to have had a literature from the beginning of history. They each use a foreign language for correspondence.

These are the elements on which the Government of Turkey has to work.

In Asia Minor there is a general language; the Turkish, spoken by Osmanlees, Turkomans and Armenians, Jews and native Greeks. The Koords and Lazians (a tribe allied to the Georgians), speak their own languages, but admit the Turkish for general intercourse. The small minority of Hellenic Greeks, perhaps 100,000 in number, speak local or "bad" Greek, and resist the use of the Turkish in speaking or in schooling.

In Syria and Arabistan, Arabic is the general language of all the races and sects; and Turkish can never be more than a special administrative language. The Turkish officials conform to the Arabic language and literature.

In the islands the dialects of "bad" Greek are largely employed among Christians and Mussulmans, but Turkish is diffused by the Turkish officials and soldiery.

In Northern Turkey there can be no general language beyond the use of Turkish for administrative purposes, for which this language is advancing and Greek diminishing. The main populations speak Slav dialects, which are being developed. Greek is spoken by a small population, and is used by some of the Albanians. The Albanians are playing the same game in language as in politics, learning Turkish for their Turkish and Egyptian service, and Greek for Greek purposes.

Among these northern European Mussulmans, the elementary schools produce less effect than upon the Osmanlees, because while the legal and theological terms have become freely naturalised in the Osmanlee language, they are not naturalised in Bosnian or Albanian; and the instruction is a dead and foreign teaching. The Bosnian and Bulgarian Mussulmans are fanatic Mussulmans, the Albanians generally indifferent.

Under these circumstances, the Government has a field in European Turkey for introducing vernacular instruction, and in some cases establishing mixed schools for Mussulmans and Christians.

My own opinion is, that the school numbers of Constantinople for the Mussulmans, including Government schools, are about 1 in 15 of the male population for boys, and 1 in 25 of the female population for girls. The proportion will be higher for the Arab districts, and falling lower among the various populations, until it becomes almost nothing among the country Koords, Albanians, and Servians.

There are no statistics of reading and writing. With regard to females, those who can write must be very few, in consequence of the general practice of having letters written by a public writer. Where this practice prevails, letters must be read by the same practitioners, as they are in the habit of supplying their customers with high-flown and obscure words, as may be seen among the Irish letter writers in the large cities of our own country. It is considered most respectable to send a grand letter. There are plenty of women who know how to write, but then they use a script corresponding to our printed character. None but women of a high class write a good hand. Women, who can read, are not in the habit of reading; they do not acknowledge the necessity of it.

For like reason the lower classes of men can seldom read and write, and do not go to school if they can help it. Reading and writing, and reckoning are considered the special requisites of Government servants, ulema, and shopkeepers. For all not in the constant habit of writing, the hojah, or country schoolmaster, is to be found everywhere; and in the cities he sets up sometimes as conveyancer, law stationer, and letter writer. The offices of these learned scribes are to be found close to the Government offices, and their charges are very moderate. They train pupils.

Signatures afford no statistics in Turkey for man or woman, as no one puts his signature, but the impression of his seal bearing his name, whether he can read and write or no.

A mechanic or tenant farmer is not generally a writing man, but a domestic servant is, as he may become a functionary high for low. Much of the local government is carried on by the unpaid services of the country gentry and elders of the villages, but the hojah, as explained, does the writing work.

The post office is a time-honoured service in Turkey, and is freely used. It has been much improved, and the telegraph introduced widely. The periodical press exercises no influence beyond Constantinople, nor is bookselling active beyond that metropolis.

Under all these circumstances, the progress of Mussulman education, notwithstanding the compulsory law, must be slow ; and it will be long before the lower classes are generally acted upon ; still it will be seen by the next section that the work is going on.

M. Heuschling gives a statement that of 100 Mussulman children in Turkey, 95 receive a good elementary education. From whence he got this I do not know, but it is not in conformity with my experience. He likewise says that in 1850 there were in the main part of Constantinople 396 schools, with 22,700 pupils of both sexes. This must be the schools of all sects, if the figures mean anything, for in 1277 (1860), the date of the publication of his book, the official return was 279 Mussulman schools, with 9,975 boys and 6,787 girls, total 16,752.

## II.—*The Government.*

As the Government, being a Mussulman Government, has a direct interest in Mussulman education, its labours greatly affect Section No. I, and the two sections (Nos. I and II) will exhibit what has been done for this great majority of the population, while an introduction is given to the education of the various sections of the minority.

From the earliest conquests, the Osmanlee sultans, even the most tyrannical or most dissolute, have always assumed the character of patrons of learning. By them the great schools of learning have been founded, and the leading colleges and libraries of Constantinople form part of the establishments of the several imperial mosques, which commemorate the respective sultans. Beyond this they have been in direct relations with the most learned men of their times, and have allowed many of them great licence, even in the most despotic times. They have encouraged history, which has flourished, the study of the law, in which Turkey has acquired distinction, and likewise poetry, so that the eminent poet of his day is always a marked public character.

The present sultan obeys the traditions of his house. Generally speaking, as I pointed out in some sketches of Turkish literary men in the "*Athenæum*," every literary man is in Government employment, and the administration three years ago was composed of statesmen, each of whom had figured as a literary man. The Sultan presides every year at the thanksgiving of the schools.

The Minister of Public Instruction (*Mearif-i-Umumiye Nazari*), is one of the body of ministers, and is usually, but not necessarily, a member of the Great Council. His office is generally what would be called a cabinet office. In practice there is seldom a separate Minister of Public Instruction, for this ministry being in the same

building with the Ministries of Commerce, Public Works and Agriculture, it happens that these ministries are held by one, and never three ministers.

It is seldom the Ministry of Public Instruction has the benefit of a single or separate minister, but it has of a separate department. Of late years it has been presided over by men, fully understanding the office and the service, and zealous for its promotion. These have been Edhem Pasha, Safvet Pasha, Kemal Effendi, and Subhi Bey. All are good Oriental scholars, and well acquainted with French; Kemal Effendi likewise with German. All, too, are travelled men. Edhem Pasha has presided at intervals for several years; he exercised a close supervision over the schools and masters; promoted the publication of new books, and took part in the new Turkish magazine. Safvet Pasha has been nearly as much connected with the department: he was latterly ambassador in Paris. Kemal Effendi, who has been attached to the Paris and Berlin embassies, has himself compiled schoolbooks. Public instruction has been his specialty. He has one of the finest libraries in Constantinople. Subhi Bey is the present minister, and it is his specialty likewise. He is a writer on statistics and Mussulman numismatics, whose communications have been translated in France and Germany.

Besides the Ministers of Public Instruction, many others take a direct or indirect part in these labours. His Highness Fuad Pasha, is the author of the standard Turkish grammar; which, for European use, has been translated into French by our countryman, Redhouse. His Highness the Prince Mustapha Faryl Pasha takes an active interest, and his visits to England and France are constantly devoted to the acquisition of elementary books for models. Ahmed Vesik Effendi, an accomplished scholar, and a reader of Shakspeare, besides his other literary labours has promoted the compilation of schoolbooks. Dervish Pasha, Director-General of Mines, a man educated in the schools of England and France, is commonly the President of the Council of Public Instruction, and sometimes the under secretary. He takes an active and zealous interest. He was one of the promoters of the scheme of a university, and gave public lectures on natural philosophy. Munif Effendi, the Brougham of Turkey, a scholar in the languages and knowledge of the East and West, has devoted himself to educational progress. For some years he has conducted the "Turkish Review," and is the founder of the Osmanlee Literary Society, in itself an educational institution. He is a member of the Council of Public Instruction; so is Kadri Bey, who is following the same career, and engaged in the same labours as Munif Effendi. He was here lately in reference to his project of settling for some time in London for purposes of

study. The eminent mollah, Ahmed Jevdet Pasha, instituted and carried out a competitive examination for the civil service. Others who have taken part in the council are His Highness Kiamil Pasha, author of a translation of Fenelon, Ismael Pasha, a man of distinguished attainments, and Chinasse Effendi, an eloquent writer.

Among the works in progress by the present minister, Subhi Bey, is one by a countryman of ours—Mr. Charles Wells—entitled “*Ilm Tedbiri Mulk*” (Science of State Management). Mr. Wells learned Turkish in King’s College, of which he is a prizeman, and has never been in Turkey.

The council has been much modified of late years, and the rayah element more largely introduced, but it will be noticed that each community maintains its own elementary schools, and that the rayahs can only be expected to participate in the management of mixed schools. In this respect the proportion of rayahs or non-Mussulmans in the council is large.

The Council of Public Instruction is divided into two sections. The first, under the presidency of the minister, consists of twelve Mussulman members, and has charge of the schools of the department. The second section, presided over by Dervish Pasha, has charge of the technical and superior schools, and consists of sixteen members, mostly official, or named from their connection with special branches of education. They include, besides the grand translator of the Porte, Mekyatib Askeriye Nazari, director of the military schools; Mekyatib Tabibiye Nazari, director of the medical schools; Mekyatib Bahriye Nazari, director of the naval schools; Topji Mektebi Nazari, director of the artillery schools; also a Mussulman doctor, three Greek doctors, two Armenian doctors, an Armenian member, but only one Jewish member; for the Jews, as yet, take a small part in public affairs.

Most of these persons are only officially attached; but the meetings are held regularly, and are well attended. They are real consultative bodies, and do not impede the action or responsibility of the minister.

The ministry has a small staff of secretaries, accountants, and officials.

The labours of the ministry may be thus divided:—

*a.* First, the improvement of the national, elementary, mosque, or ecclesiastical endowed schools throughout the empire.

*b.* Second, the establishment of separate girls’ schools apart from the mixed Mussulman schools.

*c.* Third, the establishment of the rushdiyeh, or grammar school or town college in the great town of the empire.

*d.* Fourth, the conduct of the normal and special schools of the ministry.

*e.* Fifth, a consultative action as to the superior special schools for medicine, the army, artillery, and navy.

*f.* Sixth, the supply of books, maps, and school requisites for the schools of all denominations.

*g.* Seventh, the promotion of the university, museum, public lectures, literary societies, &c.

*h.* Eighth, the improvement of the public libraries of the metropolis.

*i.* The establishment of examinations and competitive examinations.

*a.* The mode in which the improvement of the elementary schools is pursued, is pretty well pointed out in Section I.

So far as rayah schools are concerned, the Government in no degree interferes with their freedom of action. It assists, where needful, in the grant of sites, and sometimes of buildings. All school buildings are on the same footing, and exempt from taxation.

*b.* The improvement of Mussulman female education has made small progress. Mothers do not require separate schools for the girls, and appear to prefer the mixed schools. It is considered the *hojah* is the proper person to instruct.

The *rushdiyeh*, or female academy at Constantinople, established for some years, though making progress, in 1283 (1866) had only reached ninety pupils. It has three men professors for school instruction, and ladies for women's work.

*c.* The special work of the ministry is the establishment of the *rushdiyeh mektebi*, which corresponds to our grammar school and the French College Impérial.

The *rushdiyeh* of the metropolis, including that for the girls, are thirteen in number, established in the city and suburbs. The two chief are in the ministry; the others are placed in or near mosques, alongside the colleges.

The schools are provided with teachers for Turkish, Arabic, Persian, religious instruction, history, geography, arithmetic, mathematics, book-keeping, and drawing. French is taught in the special schools.

The masters are chosen for their competency, and are strictly inspected. The remuneration appears sufficient to draw good men from the class of *hojahs*.

The number of schools has been the same for seven years. The increase has taken place in the number of scholars and in the improved staff and teaching. In 1277 (1860) the number of scholars, including girls, was 1,125, and in 1283 (1866) 1,652, showing an increase of about 50 per cent. The improved results must have been in greater proportion. These schools are now

educating the sons of the functionaries, of many of the ulema, and of the trading classes. There can be no doubt of their success, and that they have taken a hold of the public.

In Roomelia or Europe there are now forty-six of these schools, and they have reached a pretty fair stage of development, considering the nature of the populations.

In 1267 (1849) there were six schools and 870 scholars.

From 1277 (1860) to 1283 (1866), the increase in six years has been 50 per cent. from thirty-one schools to forty-six schools.

Of scholars there is no return. The minimum average is probably 90 per school; this would give, last year, 4,140. Adrianople is the only city having two schools. In some of the provinces the schools are open to all sects, and are attended by all.

The yearly progress of schools since 1276 has been as follows :—

1276 ('59) .....	—
'77 ('60) .....	4
'78 ('61) .....	3
'79 ('62) .....	—
'80 ('63) .....	—
'81 ('64) .....	5
'82 ('65) .....	6
'83 ('66) ....	1

The first experiments having been made in Constantinople and Europe, of late years the chief attention has latterly been bestowed on Anatolia or Asia.

So late as 1277 (1860), the number of schools was only seven in the cities of Broosah, Rhodes, Yuzghat, Smyrna, Izmid, Kara Hissar, and Kastamooni.

The increase in six years has been from seven schools to thirty-six, or 400 per cent.

The yearly progress has been :—

1278 ('61) .....	5 schools
'79 ('62) .....	1 "
'80 ('63) .....	1 "
'81 ('64) .....	7 "
'82 ('65) .....	8 "
'83 ('66) .....	7 "

One school is established in Tripoli of Barbary. The number of scholars may be estimated thus :—

1277 ('60) .....	350
'83 ('66) .....	1,800

The schools in Asia have to encounter great prejudices from the fanatical populations. All attempts of the Government to intro-



duce the teaching of European languages, have failed. One young Mussulman, in Smyrna, of late years learned French, and he was declared to be, in consequence, a Freemason, or infidel.

In all the rushdīyeh schools the Government books and maps are used, and this is a challenge to what are considered the Orthodox schools.

*d.* Attached to the ministry are some special schools; as the normal school for training masters for the rushdīyeh schools, and the preparatory schools for the civil service. The pupils in these latter schools are of all sects, and are taught French in addition to the general courses. The study of the law, and particularly the new statute laws and codes, are especial subjects of teaching. The purpose is to train clerks and judges for the new criminal courts and tribunals of commerce, thereby raising a new body of lawyers independent of the ulema. These schools become the means of introducing distinguished pupils of all classes into the public service.

There are no returns of pupils.

*e.* The great special schools are appendages of the army and navy departments; and the action of the Ministry of Public Instruction is only indirect.

The Imperial School of Medicine is on a large scale, and trains a large body of students, of all sects, for the medical service of the army and navy. The professors are partly Mussulmans and partly Greeks, Armenians, and Levantines, with some Europeans. This is almost the only public school which the Jews enter.

Very unfavourable reports have been given of this school, and it certainly has not responded to the efforts of the Government. As it is not worse than the schools in neighbouring countries, nor its practitioners worse than those of Turkey and the neighbouring countries, its relative position may be appreciated. The fact is, that it is an example of progress, being a new creation amid difficulties. The pupils are greatly deficient in preliminary education, and much time is taken up in their instruction. The number of pupils is upwards of four hundred.

A military academy for civilians is in progress.

The public are served by some few English and French medical men, employed by their respective Governments, and who give the tone to practice, by doctors from Padua and Athens, by self-created doctors, drum majors, homœopathists, Jewish doctors, charlatans, and medicine vendors. The Mussulmans are chiefly served by holy men, who administer the holy breath, holy spittle, religious charms, and talismans. All sects employ barbers and midwives.

The Turkish hospitals are very clean. Each community,

Orthodox, Armenian, or Jewish, maintains its own hospital. In large country towns the hospital is sometimes attended by the chemists in turn, there being no doctor. As a general rule, the populations of Turkey are very little inclined to fraternise with doctors, and particularly to pay them. There are whole counties without a doctor.

The Imperial School of the Military Sciences is a large establishment, with a considerable staff. It has about 500 pupils, and in the junior school from 200 to 300. The latter is a cadet school of boys. Much time is lost from the pupils being unprepared or ill-prepared for the class of studies they have to engage in. The course includes general education, French, and special military instruction. Except the teachers of languages, the professors are Mussulmans trained in England or France.

The school only turns out about 100 officers a-year—a small number for such an army, and almost the only educated men in the army.

	Pupils.
In 1279 ('62) there were in the upper school .....	341
„ '83 ('66) „ „ „ .....	492
	<hr/>
Increase.....	151 or 45 per cent.
	<hr/>

There are four divisional schools in the provinces, two in Europe, and two in Asia, each with about 80 pupils. That at Damascus is an artillery school.

At Paris about twenty-six officers are generally in training in a staff school.

The engineer and artillery officers in training in Woolwich vary, and are few in number.

Of the Imperial Artillery School I have no particulars. The artillery practice is good.

The trained staff officers are generally good, and may compare with those of most armies in Europe.

All the necessary drill and instruction books have been compiled and printed on the best systems.

The training of the warrant and non-commissioned officers and soldiers in elementary instruction is being prosecuted.

Of the Imperial Naval School at Halki, in the Prince's Islands, near Constantinople, I can give no particulars. It appears clean and fairly organised. The chief and ruling officers are now Mussulmans (as in the olden times); some have been trained in the English navy, and many speak English. The engineers are either English or Mussulmans. Some of the latter are trained at Woolwich.

Attempts are being made to form educated corps for the mining service, the forests, and the roads, chiefly by means of French instructors. The school of agriculture, founded in 1850, failed.

*f.* The Government has been employed for some time in publishing the requisite books for the elementary schools—the rushdiyeh, the military and naval schools, and the school of medicine; also geographical maps. The new codes supply text-books for law, besides those already existing. The superior special schools are supplied with apparatus.

Facilities are given for the publication of newspapers, and their transmission by post.

*g.* A university was planned by the great Sultan Mahmood, and an extensive building erected, but not fitted. He proposed that this monument of the new regime should be placed on the site of the barracks of the extinguished janissaries. As yet the project has not been realised, although several times attempted; and the building has been applied to various temporary purposes. A museum of geology; library, Oriental and European; chemical laboratory and set of philosophical apparatus have been gradually accumulated. Of late years men of eminence, as Ahmed Vefik Effendi and Dervish Pasha, have given courses on the natural and moral sciences, history, &c., to crowded audiences.

An academy of the most distinguished scholars was formed for the promotion of Turkish literature under the name of Anjuman-i-Danish in 1851. It includes His Highness Aali Pasha, His Highness Fuad Pasha, Edhem Pasha, Ismael Pasha, Subhi Bey, Kiamil Effendi, His Highness Mehemed Rushdi Pasha, His Highness Kiamil Pasha, Ahmed Vefik Effendi, Dervish Pasha, and Ahmed Vefik Pasha. The last list of members includes twenty-seven. Unfortunately all these are persons of high standing, chosen without respect to party, and therefore divided by political rivalries. The institution has consequently failed to accomplish the desired objects.

One of its most important plans has been to produce a new history of the empire, founded on the Turkish authorities, with the aid of all European quotations. Although the commission was named, personal changes and movements have prevented anything being done.

A most valuable society was formed by Munif Effendi, called the Jemiyet Ilamiyeh Osmaniye, or Osmanlee Scientific Society, which consists of a large number of members of all sects, but chiefly Mussulman, paying a small subscription. The Government has given them a house, in which they have a newsroom, with Turkish and other newspapers, a library—Oriental, English, and French—and class rooms and lecture rooms. The society was going on well when the cholera and the great fire interfered with it.

The society published, under the editorship of Munif Effendi and Kadri Bey, a monthly work called the "*Mejmoai Funoon*," or "*Magazine of Science*," consisting of articles, original and compiled from Oriental and European sources, by eminent writers on political economy, banking in England, paper money in Tartary, geology, history, &c.

There is an opposition society, with its magazine, which has not flourished so well, and another a strictly Mussulman society.

The Imperial Academy of Medicine consists chiefly of the Christian practitioners in the metropolis; it receives a subvention of 600*l.* from the Government; and has a fine reading room, a large library, and publishes a journal in French. The meteorological observations are therein recorded.

The attempt to form a like society at Smyrna, failed through the jealousy of the local sects.

The Statistical Bureau founded by the Government about three years ago, has languished because there are no departmental officers to supply the statistics. It is probable that the supporters of the plan had no notion that the materials must be first collected before they can be digested. Still the want of statistics has been much felt, and various attempts have from time to time been made. The cadastral survey of several provinces, and the official almanack, with the help of Ahmed Vefik Effendi and Subhi Bey, were evidences of this; but wherever a measure depends on the exertions of individuals, it will be relaxed by the absence or removal of its supporters. It is only when a system has been thoroughly formed and put in working order, that it becomes self-supporting.

On this head it may be observed that it is a great misfortune no blue books or *livres jaunes* are published; and thus the Government does itself great injustice. This measure, and the statistical department, I have constantly urged on my Osmanlee friends, and I recommend others to do the same.

Of the expense of the Ministry of Public Instruction I can give no reliable account. The amount borne on the budget is extended by extraordinary votes; on the whole the department is kept down by the necessities of the treasury. In the budget an entry is made for the Ministry of Public Works and Education in one sum.

*h.* Throughout the empire there are public libraries attached to the mosques and colleges. These include, of course, books on the theology, law and history in Arabic and Turkish.

In Constantinople there is a large imperial library in the Palace of the Seraglio, and forty other libraries. The total number of volumes is 72,000, and the largest number in any library is nearly 14,000, but some contain only a few hundred volumes. It is,

however, to be noted that, as these are written on a stenographic system, they contain an immense mass of matter. There are said to be besides 1,000 libraries attached to the mosques.

The bookselling trade for Oriental works is large and active, and high prices are given for rare books. There are many fine private libraries, notwithstanding the frequent fires.

The Government is having all the public libraries catalogued. Part of this is in print.

The only general libraries are those of the Dar ul Funoon; the special schools, the literary societies, and the school of medicine, all small.

2. Examinations and competitive examinations are carried out in the military, naval, and medical schools, in the elementary schools of law and administration, and in the normal school. They have been for some time established for the class of the mudir or sub-prefect in the civil service.

Educational tests are now generally required. Formerly any one might be an official; a secretary did the writing, and the principal applied his seal.

For the Foreign Office and for many departments, a knowledge of the French language is required; French also for the military staff; for the naval staff a knowledge of English, and the possession of our tongue is becoming a strong recommendation for general advancement.

In the army schooling is being extended: till lately a captain was not required to be able to read or write.

### III.—*Orthodox Schools.*

The members of the Orthodox religion constitute one of the Five Nations of Rayahs as the Orthodox nation, privileged to conduct their own affairs within their own community, the Patriarch of Constantinople being the recognised official head, and organ of communication with the Sublime Porte.

The Orthodox, or Greek Church, includes the Greeks, Bulgarians, Bosnians, Wallachians, Moldavians, Servians, some Albanians, and some Syrians. Over these the patriarch and bishops and their civil officers, all of the Greek-speaking population, formerly dominated. Of late years the churches of the kingdom of Greece and the principalities of Roumania, Servia, and Montenegro have established each for itself an independent synod. The Slav-speaking Christians of Bulgaria and Bosnia now demand emancipation from Greek-speaking bishops and priests, and independence of the patriarch under a national clergy.

Of the Orthodox remaining under the patriarchal yoke, a distinction is therefore to be drawn between the Slav-speaking and

Greek-speaking Orthodox; and this difference must become greater until total separation.

The Slavs constitute the larger population. Their education, heretofore limited to Greek ecclesiastical teaching, was very restricted by its nature and in extent. These populations are now establishing national schools, in which they are assisted by the Turkish authorities. Schools, libraries, and newspapers are being patronised under the new viceregal system. These Slav dialects are, it is to be observed, those of the Mussulmans likewise. Turkish is being learned for administrative purposes. (See Appendix.)

The Greek-speaking Orthodox now in fact constitute the Greek community; but only a portion of these, namely, those rayahs or Turkish subjects, are legally members of the *Rom Milleti*, and under the jurisdiction of the patriarch. The immigrants from the kingdom of Greece, and their descendants, are under the jurisdiction of the Hellenic consuls. The schools, churches, and hospitals are, however, used by all the Greek-speaking Orthodox, and the Millet or Nation is in reality under the influence of the Hellenic propagandists.

Of late years reform has been agitated, the clerical element in the Greek general assembly has been reduced, and the lay element made preponderant.

The native or rayah Greeks generally speak Turkish, and this was, in many cases, the sole language of them, and their priests till of late years the propagandists have been exerting themselves to Hellenize the rayahs.

At present schools are being generally established. The buildings are good, the masters well paid, and competent men trained in the university of Athens or academies of Greece. Many of them are men of fair attainments. In the larger cities of Turkey the children of the wealthier classes are trained in private colleges and boarding schools, receiving a liberal education; ancient Greek being greatly promoted and Turkish excluded.

Female education, formerly neglected, is being pushed forward under the same circumstances.

The language used in all these schools is the "good" modern Greek, which the propagandists hope to establish as the general language.

Where there are only public schools, they are built out of the funds of the church or community; the fees are moderate, the poor educated free, and any deficiency is made up by a proportionate voluntary levy. In such matters the Greeks act well in concert, and their schools, hospitals, churches, and poor funds are ably administered; the schoolmasters and mistresses are well paid, and the priests are ill paid.

Elementary education among the Greeks owes much to the schools once formed by the Church Missionary Society.

Although the people are most superstitious, education is chiefly carried on by laymen. The priests are generally ignorant, and suspected for being in official communication with the Ottoman Government; while the schoolmasters are thorough propagandists. In the country the old schools are very poor, like the churches.

The alienation of the minority of the Greek-speaking population from the other communities of the empire, is thus being thoroughly accomplished; and the once great school of Turkish among the Fanariotes, is dwindling to insignificance.

The children are exceedingly apt and fond of schooling, but as the language taught is not the household languages, the fruits among boys and girls are seldom permanent.

The Government exercises no interference, and grants no subvention. It favours the acquisition of sites and endowments in mortmain. Its only intervention is the occasional removal of some propagandist who has made himself too conspicuous in the eyes of the authorities.

There are no statistics available, but there can be no doubt a large proportion of the Greek town population is at school, and that the adults can read and write. In the country they cannot, but the children are being sent to school.

There is little provision for superior or special instruction among the local Greeks, nothing higher than the grammar school; as the more advanced pupils resort to Athens. There are the colleges of the Fanar and of Halki, for the priesthood. These supply the best educated clergy.

#### IV.—*Armenian Schools.*

The Armenians constitute the second of the nations. They are an Indo-European people, of remote affinity to the western stocks; they are not of the Greek religion, but following their own rite, which is called the Gregorian. In common with every sect in Turkey, except the Protestant, their ritual language is a dead language—the old Armenian; their household language is Turko-Armenian—Armenian with a large admixture of Turkish words, and their out-door language is Turkish; they are building up a literary language of modern Armenian, purified from Turkish.

A portion of the Armenians are Roman Catholics, and some recent converts Protestants. In political feeling they belong to the main body, but do not frequent the same schools.

The mass of the Armenians in old Armenia are very ignorant, but the large bodies of immigrants in the western districts of

Turkey are making great efforts for education ; this is particularly the case in Constantinople, Smyrna and Broossah.

Their schools are well built, the schoolmasters men of learning, well chosen, and liberally paid ; and the pupils in the elementary and higher schools taught gratuitously, whether rich or poor. The richer girls are sent to private schools. The school teaching has been much influenced by the example of the American missionaries.

The school language is the modern Armenian ; Turkish is taught, and in the higher classes French. English is often learnt.

My opinion is, that there is more real learning among the Armenians than among any community in Turkey.

Evening schools for adults have, within three or four years, been set up in Constantinople with great success.

#### V.—*Catholic or Latin Schools*

Although there is a Catholic *Millet*, in fact the direction of Catholic affairs and schools is chiefly in the hands of foreign priests, and the funds are supplied by foreign missionary bodies, the Congregation of the Propaganda and the Mekhitarists. The French Government contributes 40,000*l.* a-year. The Austrian Government has been the great protector of the Armenian Catholics, the French of the Syrian Catholics, the Pope of the Myrdites.

The chief national bodies of Catholics are these : the Armenian Catholics mostly consist of recruits, on political grounds, to acquire the protection of the foreign Powers. Their colleges and schools are ably conducted by the celebrated order of Mekhitarists ; their instruction is in Armenian, French, and Turkish ; and able pupils are drafted to their colleges in Venice, Vienna, and Paris. The Mekhitarists are men of distinguished learning, and have been the chief promoters of the study of Armenian learning ; their pupils have furnished some of the best Turkish scholars among the Christians in the Government service.

The Maronite and Syrian Christians are directly under French tutelage. Their language is Arabic, but French is assiduously propagated, and able pupils are drafted off to France. They furnish the Government with some servants.

In the great towns are Propaganda colleges on the French system, in which French is the chief language for instruction, and in which the Catholic half-castes are brought up ; the poorer half-castes are taught by Christian Brothers, and the girls, rich and poor, by nuns.

The instruction is more pretentious than solid : French becomes the school language only ; the household and out-door language is Arabic or bad Greek



The Roman Catholic Albanians consist of the Myrddites, who are in feudal dependence on the Porte, and of scattered North Albanians, chiefly Guegs, all under the tutelage of Italian monks. They have some schools.

#### VI.—*Jewish Schools.*

The Jews form a *Millet*, and have the same autonomy as the others, but as yet the chief power remains with the ecclesiastical body.

The Jews may, for the purpose of this inquiry, be divided into Arab-speaking Jews and Turkish-speaking Jews; though Spanish, now modified into Italian, is the national language. In Syria the schools are active; the children learn Arabic, and can speak it, and are acquainted with the sacred language. Arabic, a Semitic language, being the vernacular of the general population, assists the study of Hebrew.

The schools are poor, and the schoolmasters ill paid, but masters and scholars are apt.

In Turkey proper the Jews use Spanish or Italian as a household language, and Turkish as a household and out-door language; and generally correspondence is carried on in Spanish or Turkish, written in rabbinical script. The schools are ill-constructed and dirty, and the pupils commonly learn nothing beyond the Hebrew character. The Hebrew is a dead and foreign language, known to a few rabbis, and written in by fewer men of learning. The rabbis learn in the medressehs of the great cities.

This state of affairs has kept the Jews in a very low position, socially and politically. As these Jews cannot read and write Turkish, they are not employed in the civil service; there are only a few in the medical service. As they cannot read and write European languages, they cannot be employed as clerks in counting-houses, but in Jewish establishments are replaced by European Jews.

The great prejudice against improved education, arises from the irritation caused by the efforts of the English societies for the conversion of the Jews, which seldom succeed in purchasing the permanent conversion of a Jew, but which cause great moral suffering among the Jewish communities.

The loss to the Government and the general community from the non-utilisation of the intellect of this large population, is very great. In Smyrna a Jewish college has been established by the efforts of some Jews of the city, assisted by the balance of the cholera relief contributions of Sir Francis and Mr. Frederick Goldsmid, Sir Moses Montefiore, Mr. David Salomons, and the Messrs. Rothschild. Boys who could not write in any language were, in three or four months taught to write Turkish from dictation; the

Turkish handwriting being by Europeans considered so difficult as to be a serious impediment to its acquisition.

At Constantinople Count Nazim Camondo and his friends have carried on a college, which is now supplying the Government with employees. Hitherto the Jews who have acquired instruction, have gained it in foreign establishments. Their progress is a sufficient testimony of the capacity of the population.

#### VII.—*Protestant Schools.*

Several thousand Armenians, anxious to escape the tyranny of their civil governors, the Armenian patriarch and bishops, have embraced Protestantism under the invitation of members of the American Board of Missionaries, and under the patronage of the English ambassador, Lord Stratford, and the American ministers. They have been constituted as an independent Millet, with all the privileges of the others.

By the assistance of American funds and the devoted exertions of the American missionaries, men and women, a great influence has been exerted in the Armenian body generally; their services have not so much been devoted to theological propagandism, as to rendering service as physicians, teachers, and social reformers.

Schools are established wherever there are Armenians, and these have greatly affected the other schools. The study of the English language, and that of the useful arts, have been much promoted.

It is very questionable whether the separation will be permanent, as the Protestants are now politically united with the Gregorians, and there are parties on both sides willing to conciliate the religious differences.

#### VIII.—*Foreign Schools.*

The foreign establishments for education are numerous. Those of the Propaganda, the Mekhitarists, the Society for Converting the Jews, and the American Board of Missions, have been already referred to. The Church Missionary Society, although its propagandist efforts have produced little effect, is entitled to the merit of establishing improved elementary instruction among the Greek community, as the Americans have among the Armenians. The efforts of missionaries among the Chaldæan Christians, are to be placed in this category.

The English have exerted great influence by their private schools—the English college at Smyrna, the College of Bournabat, the school of the Rev. Mr. Curtis at Constantinople, and the ladies' school, patronised by Lady Stratford, at Constantinople. These have not only received English children, but Greeks, Armenians, and Jews, and have proved models to other schools.

The College of Bebek, directed by the 'Rev. Dr. Hamlin and the American missionaries, may be called an institution for propagating improved instruction throughout the country.

The establishments which have produced the most efficient influence on the education of girls of the wealthier classes, have been the schools of the German Protestant Deaconesses Institution, at Smyrna and elsewhere. Not only the English and American children are taught by these ladies, but Armenians, Greeks, and Jewesses, without fear of their religious belief being tampered with. This institution, supported by the Queen Dowager of Prussia, and consisting of German and some few English ladies, has shown as much charity and devotion in the communication of school teaching, as in the relief of the sick in its hospitals at Jerusalem and Constantinople.

The Italians, since their unification, have shown an ambition to reassert their ancient pre-eminence in the east. Among other efforts, are the establishment of schools, from which the Catholic clergy are excluded, and in which the Italian Jews take part.

#### IX.—*Conclusion.*

There can be no reasonable question that the schooling of all sects in Turkey is advancing, and that measures have been taken to ensure that the progress shall be lasting. The quality of the instruction is improving, and will improve.

In Turkey, it is apparent to the common eye that morality is not necessarily connected with what is understood as schooling, any more than it is with religious teaching. Except perhaps the Albanians and the Koords, all the populations of Turkey are religious even to superstition. The element of religion is uniform; the Mussulman is not more religious than the Orthodox, nor the Orthodox than the Jew.

School culture varies, but does not conform to the standard of morality. A common observer would place the Turks and the Jews on the highest level as to moral conduct, and the Christians on a lower level. If schooling were to be the test, the Greeks and Catholics would stand highest, and in morality among the lowest. The Arab Mussulman does not stand on the level of the Turk for morality, nor the Arab-speaking Jew with the Turk-speaking Jew. The Turk-speaking Greek is an honester man than the Greek-speaking Greek.

How far the differences are to be accounted for by race I will not enter upon; they are not to be explained by the favourite argument of the races, lower in morals, owing this degradation to long continued political oppression, for the northern rayah Jew bears as high a character for integrity as the Turkish Mussulman. Much

must depend on the manner in which ethical teaching is conducted, and on the influence of the example of a well ordered community having a sound public opinion, and expressing it. The Greeks have no sermons in their country churches, and little ethical teaching in school or household; the teaching of the clergy is ritualistic. The Mussulmans acknowledge the public teaching of sermons, but practise it little; but then the ritualistic portion of Islam being limited, the instruction of the schoolmaster is particularly directed to ethics in the exposition of the Koran. What is taught in the school, is believed, and maintained in the household by father and mother; thus a good ethical standard is maintained, and a sound public opinion created, and this is brought to bear on any invader. It is this, in my view, which acts materially on non-Mussulman communities in contact with Mussulmans. This explains the higher standard of the rayah Greeks as compared with the Hellenic Greeks. In the Mussulman communities the test of right and wrong is applied to each transaction, the religious and the ethical test conforming. Evil is not to be compounded for by burning a small taper or little oil lamp, kissing the picture of a saint, or obtaining absolution from a priest; nor would highway robbery be held to be satisfied by devoting part of the proceeds to the construction of a church. Thus, while the Christian in discussion would allow the same theory of morals as the Mussulman, in practice he can obtain dispensation for the invasion of any principle, without exposure to social condemnation, and without dread of after consequences.

The extent to which the progress of school teaching in Turkey will promote morality, remains to be seen.

---

## APPENDIX.

TABLE I.—*Elementary Schools. Constantinople and Environs.*  
*Official Statement.*

	1277 (‘60).	1278 (‘61).	1279 (‘62).	1280 (‘63).	1282 (‘65).	1283 (‘66).
Mussulman schools .....	279	279	280	280	280	280
Orthodox „ .....	77	77	77	77	77	77
Armenian „ .....	37	37	37	37	37	37
Catholic and Latin schools.....	8	8	8	8	8	8
Jewish schools .....	44	44	44	44	44	44
Protestant „ .....	5	5	5	5	5	5
Karaite „ .....	3	3	3	3	3	3
Total .....	453	453	456	454	454	454

*Note.*—These official figures are evidently the reproduction of an old return, and are erroneous.

*Official Returns of Pupils for the Years 1277 to 1280 (1860-63).*

	Boys.	Girls.	Totals.
Mussulman schools .....	9,975	6,782	16,757
Orthodox „ .....	6,497	—	6,477
Armenian „ .....	6,528	—	6,528
Catholic or Latin schools .....	509	—	509
Jewish schools .....	2,552	—	2,552
Protestant „ .....	51	31	72
Karaite „ .....	100	—	100
	26,192	6,813	33,005

TABLE II.—*Mekteb-i-Rushdiyyeh. Constantinople and Suburbs. Scholars.*

Schools.	1277 (‘60).	1278 (‘61).	1279 (‘62).	1280 (‘63).	1282 (‘65).	1283 (‘66).
Dar ul Mearif .....	—	—	—	—	204	242
„ „ .....	—	—	—	—	110	113
Sultan Bayazid.....	—	—	—	—	204	150
Shahzadeh Bashi.....	—	—	—	—	108	158
Faikh .....	—	—	—	—	110	175
Daoud Pasha .....	—	—	—	—	81	78
Kassim Pasha or Galata.....	—	—	—	—	73	110
Beshiktash .....	—	—	—	—	114	148
Uskudar, Skutari.....	—	—	—	—	89	180
Eyoob .....	—	—	—	—	79	86
Fazli Pasha or Rumeli Hissar	—	—	—	—	—	62
Buglerbegi .....	—	—	—	—	60	70
Girls Rushdiyyeh .....	—	—	—	—	70	90
Total schools .....	13	13	14	15	14	14
„ scholars.....	1,125	1,125	1,125	1,125	1,302*	1,652
Schools—normal, civil ser- vice, and law preparatory }	3	3	3	3	3	3

*Note.*—These figures are evidently inexact.

\* Includes scholars in the preparatory special schools; except these the figures are not in excess. 1277, 1278, 1279, and 1280 are repetitions of an old return.

TABLE III.—*List of Mekteb-i-Rushdiyyeh.*

## EUROPE.

<i>Bosna Serai.</i>	<i>Dramah.</i>
<i>Travnik.</i>	<i>Galeboli, Gallipoli.</i>
<i>Izbornik.</i>	<i>Sofeeah, Sofia.</i>
<i>Behkeh.</i>	<i>Berat.</i>
<i>Yeni Bazar.</i>	<i>Prizreen.</i>
<i>Banalooka.</i>	<i>Salonik, Thessalonika.</i>
<i>Mostar.</i>	<i>Widdeen, Widin.</i>
<i>Takvor Taghi (Redosto).</i>	<i>Guestondil.</i>
<i>Yeni Sheher.</i>	<i>Zoghra Ateek, or Eski Zeghra.</i>
<i>Yanina, Janina.</i>	<i>Samakov, founded 1277.</i>
<i>Monastir.</i>	<i>Nevrokob, "</i>
<i>Ishkodrah (Skutari, Albania).</i>	<i>Limani, "</i>
<i>Delvino.</i>	<i>Okhri, Okhrida, founded 1281.</i>
<i>Neesh, Nizza.</i>	<i>Silivri, "</i>
<i>Kandia.</i>	<i>Guerejeh, "</i>
<i>Haneeyah, founded 1279.</i>	<i>Leskovik, "</i>
<i>Retimo, Kandia, founded 1278.</i>	<i>Varna, "</i>
<i>Lofchah.</i>	<i>Mejidieh, in the Dobrujah, founded 1281.</i>
<i>Roosjook, Ruschuk.</i>	<i>Bazaryik, founded 1281.</i>
<i>Seerooz, Serres.</i>	<i>Midellu, Mytilene, Island, founded</i>
<i>Edrineh, Adrianople.</i>	<i>1281.</i>
<i>" Second School, founded in</i>	<i>Argri, founded 1281.</i>
<i>1286.</i>	<i>Argob, "</i>
<i>Filibeh, Philippopoli.</i>	<i>Azizieh, founded 1282.</i>

## ANATOLIA, OR ASIA.

<i>Broossah, Broussa.</i>	<i>Tarsoos, Tarsus, founded in 1280.</i>
<i>Rodos, Rhodes.</i>	<i>Lefkeh, "</i>
<i>Yuzghat.</i>	<i>Sakeez, Scio Island, "</i>
<i>Izmeer, Smyrna.</i>	<i>Mosool, "</i>
<i>Izmeed, Ismid.</i>	<i>Samsoon, "</i>
<i>Kara Hissar Sharki.</i>	<i>Van, founded in 1281.</i>
<i>Kastamooni.</i>	<i>Sinoob, Sinope, founded in 1281.</i>
<i>Tarabolis Gharb, Tripoli, in Bar-</i>	<i>Yenisheher Broossa, "</i>
<i>bary.</i>	<i>Amasia, "</i>
<i>Sham Sherif, Damaskus, founded in</i>	<i>Gueveh, "</i>
<i>1277.</i>	<i>Balukeser, "</i>
<i>Haleb, Aleppo, founded in 1277.</i>	<i>Kibris, Cyprus, "</i>
<i>Alaya, "</i>	<i>Boli, "</i>
<i>Isbartah, Sparta of Pisidia, founded</i>	<i>Erzinjan, founded in 1282.</i>
<i>in 1277.</i>	<i>Kemakh, "</i>
<i>Bigha, founded in 1277.</i>	<i>Kars, "</i>
<i>Tarabolis Sham, Tripoli in Syria,</i>	<i>Sefrihissar, "</i>
<i>founded in 1279.</i>	<i>Angorah, Ancyra, "</i>
<i>Terabezoon, Trebizond, founded in</i>	<i>Adah Bazari, "</i>
<i>1279.</i>	<i>Bashkalaah, "</i>
<i>Sivas, founded in 1280.</i>	<i>Adana, "</i>

TABLE IV.—*Mekteb-i-Rushdiyyeh. Totals.*

	Constanti- nople Schools.	Scholars.	Europe Schools.	Asia Schools.	Europe and Asia Scholars.	Total.	
						Schools.	Scholars.
1267 ('50) ....	10?	—	5?	2?	—	17?	1,000
'76 ('59) ....	13?	—	—	—	2,256	—	3,381
'77 ('60) ....	13?	1,125	31	7	2,790	51	3,925
'78 ('61) ....	13?	1,125	34	12	3,125	59	4,250
'79 ('62) ....	13	1,125	34	13	3,125	60	4,250
'80 ('63) ....	13	1,125?	34	14	—	61	4,250
'81 ('64) ....	13	—	—	—	—	—	—
'82 ('65) ....	13	1,302	45	29	—	87	6,892*
'83 ('66) ....	13	1,652	46	36	—	95	7,592*

*Note.*—The above figures are all inexact and below the truth. The numbers of schools \* are partly estimated.

TABLE V.—*List of Superior Special Schools.*

	Pupils.	
	1279 ('62).	1282 ('65).
Imperial Academy of Military Sciences .....	341	492
„        Supplementary School.....	260	318?
Ottoman Staff School at Paris.....	26	?
Imperial Guard, Military School at Broossah.....	80	76
2nd Division,        „        Edrineh .....	80	97
3rd    „        „        Monastir.....	80	88
5th    „        „        (Artillery) Damascus	65	?
Imperial Artillery and Engineering School .....	?	?
„        Naval School at Halki .....	8	?
„        School of Medicine .....	400?	400?

TABLE VI.—*Public Mussulman Libraries of Constantinople.*

	Volumes.
Seraglio, volumes exclusive of MSS.....	1,500
Abul Fatih in Sultan Mehemed's Mosque* .....	5,271
Sultan Bayazid Mosque* .....	3,304
„ Suliman Mosque (Sulimaniye) .....	2,000
„ Selim and Sultan Mustapha (Lalalu Mosque)....	4,000
„ Osman Mosque (Osmaniyeh) .....	5,826
„ Mahmood in Aya Sofia†.....	6,292
„ Abdul Hamid in the College of the Hami- diyeh Mosque .....	1,482
Lala Ismael Effendi.....	862
Sultan Ahmed in the Yeni Jami .....	1,382
Great Aya Sofia, Seid Effendi .....	3,982
Kiuprili Mehemed Pasha and Fazil Ahmed Pasha } (Grand Viziers) .....	3,245
Sheikh ul Islam, Asher Effendi.....	4,828
Shahzadeh Mosque, Shehid Ali Pasha .....	6,826
„ Sundry Donations .....	1,235
„ Amad Ibrahim Pasha .....	1,152
Atif Effendi .....	1,995
Hekim Oghloo Pasha Mosque .....	1,968
Grand Vizier Mehemed Raghib Pasha.....	1,451
Jarah Effendi .....	2,182
Mehemed Murad Effendi .....	1,926
Hajji Bahrin College .....	1,233
Eyoob, Khosrev Pasha .....	1,168
„ Shehid Mehemed Pasha .....	483
Amoujah Hassan Pasha .....	541
Mustafa Pasha.....	453
Chorluli Aali Pasha.....	450
Sheikh Murad Effendi.....	546
Hajji Beshi Agha .....	219
Servili College, Head Butcher Mustafa Aga .....	297
Chelebi Abdullah Agha .....	296
Eyoob, Mahrushah Valideh Sultan .....	287
Mehemed Aga Mosque .....	210
Omar Effendi .....	147
Musih Aali Pasha .....	158
Elhaj Mustafa Effendi.....	135
Tevfik Effendi .....	481
Cazasker Mustafa Effendi .....	194
Suliha Khanum .....	273
Sultan Ahmed Mosque, sundry donations .....	1,373

\* Heuschling says that the number of MSS. is 9,000, and of Books 1,500.

† Heuschling says 1,527.



VII.—*Orthodox Instruction in the Turkish Provinces.*

Extract from the report of Mr. Vice-Consul Blunt, for the district of Adrianople, 2nd April, 1867:—

“Before the Crimean war the education of the Christian inhabitants was generally under the control and patronage of the Greek clergy. This clergy is very ignorant, and it had a great interest in trying to keep the people ignorant. They, therefore, instead of patronising and encouraging intellectual culture, did all they could to keep it down to the lowest possible level, particularly among the Bulgarians, whose language they banished from the few schools that then existed in the country. But since then, and more especially from the time the Bulgarians, owing to the misconduct of this clergy, have broken their connection with the Greek Patriarchate, the extension of public education has, comparatively speaking, become very general throughout the provinces.

“There are now schools in every town, and in almost every village inhabited by the Christians. In the villages and smaller towns the system of instruction is of the simplest kind, but on the whole conformable to the nature and pursuits of the people. In the cities and larger towns, with the exception of Adrianople, where the schools of the Christians are very shamefully neglected by the community, there are elementary schools as well as gymnasia, in which Lancaster’s monitorial system generally prevails. In Philipopolis, for instance, the Greek and Bulgarian communities have very good schools; and the people contribute liberally towards their support. The professors are paid from 100*l.* to 200*l.* per annum. The Ottoman authorities always attend the annual examinations held at these schools.

“The education of the gentle sex is now cared for. At Philipopolis in 1860 there was only one pianoforte; there are now more than twenty. There, and in other towns, schools exist for girls, under the direction of teachers from Greece, Servia, Russia, and America. In Eski-Zagra the American Protestant missionaries have a school, attended by fifty Bulgarian girls, many of them the children of notables.

“The Ottoman authorities do nothing to arrest this educational movement; on the contrary, they endeavour to assist it. The following is a list of the Bulgarians now in the Government universities at Constantinople:—

	Bulgarians.
Galata Sarai, military university for medicine .....	18
„ civil university for medicine and chemistry .....	20
Military staff college .....	6
„ at Paris .....	4
	<hr/> 48

“Before the Crimean war there were, I believe, only three Bulgarians in the Government universities. All the Christian students admitted to these universities are maintained at the

Government expense, and those who graduate from them are immediately employed in public offices. The civil university for medicine and chemistry has been recently opened, I am told.

"The inclosed is a translated copy of an encyclical letter on the subject, addressed by the Metropolitan of Adrianople to the Greek clergy in his diocese.

"In the military college at Adrianople there are six Christian students as boarders, maintained at the Government expense. I have often spoken with some of them. They told me that they were well treated, and on the same footing with their fellow-students, composed of Turks, Tartars, Circassians, and Arabs. They, moreover, assured me that no attempts have ever been made by the professors or Mahomedan students to induce them to abjure their religion. A few years ago the only papers that were received at Adrianople, Philippopolis, and other towns were the 'Djeridei Havadis' by the Turks, and the 'Byzantis' and 'Svetovid' by the Greeks and Bulgarians, besides some inflammatory pamphlets from Athens, Odessa, and Belgrade. Very few, from the pasha down to the 'bakal' (grocer), took any interest in what was published in the papers on the state of the empire or the world in general. How different the case is now! No one who does not come into constant contact with all classes of the population can fully realise the change.

"Many copies of the Turkish, Greek, Bulgarian, Jewish, Armenian, and French papers published daily and weekly at Constantinople, Smyrna, and other places in the empire, are now received in all the towns of the vilayet. Most of these papers are read with interest; some do a great deal of good; some much harm; but on the whole they have made the people advance somewhat further upon the march of intellect, and are much contributing to the removal of old-fashioned notions of right and wrong, both among Christians and Mahomedans. The Greek clergy and the ulemas are losing their influence and prestige; a spirit of inquiry is alive and active among the people, and a new power is growing in the country—public opinion."

---